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Father or Fertilizer, who has power over life and death; next comes the Mother, who is honoured as the nourisher and producer of the Eldest Son; the Eldest Son ranks next; and then the Elders of the various branches of the household. The gods of a community are evolved along with its own development and expansion. In this notice we may paraphrase the excellent summary given by Professor Haddon of the religious notions of these peoples as shown by Major Leonard.

The importance of the father, mother, and son in the human family led naturally to the adoration of analogous family gods; thus among the Ibani, Adum was the father of all the gods and he espoused Okoba, the principal goddess and mother of Eberebo, the son-god, a very intelligent, subtle and brave deity, to whom children are dedicated and thereby partake of his good qualities.

Evidence is accumulating to prove the spirituality of many savage and barbaric peoples. Even those most backward in material culture are imbued with ethical and religious ideas, which do not materially differ from those inculcated by teachers of the religions of civilized peoples.

The religion of the Niger delta natives is based on the adoration of ancestral spirits materially represented by emblems. These objects are regarded as vehicles of spiritual influence because of their direct association with some powerful spirit. The emblem becomes nothing more nor less than a sacred receptacle. It can itself do no harm or confer any blessing, but it is the spirit, which is always ancestral, that does evil or good to mortals.

Worship consists mainly of homage and adoration. Prayers must be short and to the point. Here is a sample:

Preserve our lives, O Spirit Father who hast gone before, and make thy house fruitful, so that we, thy children, shall increase, multiply, and so grow rich and powerful.

Religion is a personal or family matter, not a public affair; and while priests act as go-betweens when the petitioners are supposed not to be on good terms with the spirits, the powerful families dispense with priests, as the ancestral spirits possess a power that can make itself felt.

The natives are seen at their worst in witchcraft, where we are confronted with only the evil aspect of nature. This remarkable book is one that cannot be ignored by students of psychology and anthropology.

Reisen in Celebes ausgeführt in den Jahren 1893, 1896 und 1902-1903. Von Paul und Fritz Sarasin. Mit 240 Abbildungen im Text, 12 Tafeln in Heliogravüre und Farbendruck, 11 Karten. Vol. 1, pages xviii and 381, Vol. 2, x and 390. Wiesbaden, C. W. Kriedel's Verlag, 1905.

A well-written record and highly interesting in itself, this report of exploration into territory altogether unknown looks two ways toward former work by the authors, and each aspect presents a worthy value. So far as relates to the preliminary reports of their researches, hurried home from the field and with no chance for the authors to revise the matter, these volumes afford an opportunity to correct slips and misstatements, and at the same time to discuss criticisms passed upon those earlier reports. So far as relates to the more formal presentation of the results of these two missions into the unknown (from a long list we need specify their "Materialien zur Naturgeschichte der Insel Celebes," which fills four volumes) these two volumes supply the valuable record of the terrain in which and the circumstances under which this discovery or that yielded to their keen search. While these volumes are altogether based upon the day books of

the travellers and no material fact is omitted, the narrative reads smoothly. It will in every way meet the requirements of such as need a full statement of the orientation of any discovery, and at the same time it will prove an entertaining tale of travels always interesting to read about; at times not without danger to the travellers.

Celebes has been variously compared to the clustered roots of the dahlia and to the capital K of illuminated Gothic text. The latter is the more precise, and we shall employ it for a moment in a graphic presentation of the directions of the explorations which the brothers Sarasin made upon the island. The Gothic K differs from the Roman in the possession of an upper arm extending from the top of the upright shaft clear over and beyond the width of the letter. In this upper arm the Sarasins broke new ground in a long trip in the lengthwise direction from Menado to Gorontalo and one athwart it from Buol to Marissa. At the centre of the island they made three adventures into new grounds; from Palu on the west coast to Paloppo on the southern bay, from the southern to the northern bay, and from the southern to the eastern bay. Other journeys ran lines across the two southern tips of the island. A few lines drawn in these general directions across a K will show how systematically the brothers went about their examination of the great island.

The general reader in his comfortable home will perhaps find it difficult to comprehend how a well-equipped party with no enemies to contest their way could advance in three days no more than three minutes of latitude; yet to such as have pioneered in the tropics the tale of swamps, of soggy forests, of mosquitoes and of leeches will awaken a grim sort of sympathy. It is well to recall that a line of reconnaissance in the shadows of tropical forests may represent on the map a mere ribbon of added knowledge, sometimes less than a mile wide. In such work it is only at rare intervals where the summit of some mountain is bare, at other times only by arduous clambering to the dangerous tip of some monster tree that one can hope in any degree to sketch in a general outline of topography even to ten miles on either side the line of march. This is a condition which should be borne in mind in reading this work of the Sarasins, and then one can but admire them for the magnitude of the results, topographic and other, which they have accomplished. Particular interest attaches to their tectonic and zoöphysical studies of the growth of Celebes in the Miocene and Pliocene epochs. With great show of reason they argue out the existence, before mid Celebes appeared to link the earlier elements, of a set of land bridges where now are gaps of sea. Thus, north Celebes through Sangi reached to Mindanao in the Philippines, south Celebes was bound with east Java and the present Sunda Islands and particularly with Flores, east Celebes through the Moluccas reached to New Guinea and Australia. These speculations they base on their geologic studies and upon their systematic identification of animal migrations. They are in a position to extend them still further, for they have identified in the mountain population which they discovered a certain physical conformation, which they assign to the Vedda stock. From such measurements as they were able to make and from the photographs which they took this assignment seems at least plausible; at any rate it should attract the further attention of ethnologists. In their tectonic studies they have developed another suggestion that will prove particularly attractive to students of the causes which have operated in general to produce the physical features of the earth. From the effects of erosion as shown upon rock structures and from the lay and extent of alluvial deposits they are led to

argue the existence of an age of far greater rain than at present. The geological horizon is easily identifiable as Pleistocene, and from a combination of all these elements they are led to assign this epoch of great precipitation to the great Ice Age of the northern hemisphere. This suggestion may well be extended to account for the deep alluvium of the southern face of New Guinea, which has proved such a puzzle in the exploration of the Fly River.

Students of early anthropology will welcome their careful notes upon the pile houses and the cave dwellers, the Toala of Lamongtong. The lacustrine pile dwellings of mid-Europe have received careful study, and many theories have been advanced to account for this peculiar style of habitation. But it has remained for the Sarasins to enter pile dwellings of the present day, to see how the domestic concerns of such domiciles are conducted, to familiarize themselves with life in such habitations. Their report cannot fail of being instructive, and will certainly exercise a broad influence upon a renewed study of the Swiss and other lacustrine dwellings.

In their discovery of the Toala, the bush people of the southwestern peninsula and no more than thirty miles from Makassar, they were fortunate enough to come upon primitive man just emerging from the Stone Age, for his flints and chipped stone implements were no deeper below the surface than are the arrow heads which are even yet turned up within the city limits of New York. At their discovery by the Sarasins the Toala were just emerging from cave-dwelling and a few had learned to build houses after the type of their Bugi neighbours. Speculation may be rife over the scanty fragments of a man of Neanderthal, a man of Cro-Magnon, a man of Nebraska; yet to these Swiss explorers has come the overwhelming good fortune to sit in the caves of the cave man, to meet his wife and family, to handle his club, to learn his belief, and to sound his ignorance. One cannot help enthusiasm for a work which puts us upon familiar terms with the lake-dweller and the cave-man alive and in the flesh. And it is told so simply, so utterly is it devoid of effort to impress a point, that it must infallibly carry conviction.

One other point we would mention, even though it is a negative argument. It is that in all the place-names which these explorers have recorded, whether on the coast or inland, there is not one which would awaken the recollection of any Polynesian. Yet Celebes lay in the path of the great Polynesian swarming. Its outlying island of Salayer, at the foot of the southwest peninsula, is clearly recalled in the esoteric name of our Samoan Tutuila as Motu o Salaia. Neither name, nor custom, nor art of handicraft of the peoples of Celebes finds any place in the life of Polynesia. Such negative evidence is welcome to those who are seeking to divorce the two stocks, unequally yoked in the old classification of the Malayo-Polynesian.

Despite evident care, the map-maker has done for the Sarasins what map-makers always will do; in several cases the spelling of names upon the maps is at variance with the text.

W. C.

Prosa und Poesie der Suaheli. Von Prof. Dr. C. Velten. viii and 443 pp. Published by the Author, Berlin, 1907. (Price, M. 7.50.)

Prof. Velten occupies the Chair of Suaheli in the Seminar für Orientalische Sprachen der Friedrich Wilhelms-Universität, Berlin. He has made this collection of Suaheli prose and poetry as a reader for students of the language. Nearly all of the selections are now printed for the first time and were collected